

invoke, cannot do. It must surely be that this God is great, and that he has a great spirit, since he causes this stranger to understand and speak our language in two or three months; and the Algonquins, after having remained a whole year with us, cannot speak it. It must certainly be that this God is good and very powerful, since he has taken from this Patriarch the fear of the most contagious diseases, and has given him safety against the threats of our sorcerers and the malice of their charms, at which he mocks. This man is very different from our Jugglers. The latter are always asking, and the former never asks anything; the latter are almost entirely absent from our sick, but the former spends days and nights with them. The latter seek nothing but robes of [191] Otter, of Beaver, and other animals; the former does not so much as look at them from the corner of his eye. Our sorcerers live as well as means allow; the Father fasts often, and has spent fifty days with a little Indian corn, without desiring to taste meat; if one offer him anything that is at all delicate, he straightway carries it to our sick. Certainly it must be that his God very greatly sustains him. We see plainly that he is of a rather delicate constitution; he is not accustomed to our expeditions and to our fatigues; he has led a wholly sedentary life; he is influential among his people, and yet he endures even more than we. He is joyful in the dangers and the hardships of a long journey and an iron road. He is always active about us and our children and our sick; he is welcome everywhere. The French of Pentagouet have cherished him; and, what is much more astonishing, the English, who have neither the same country nor the